THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."—PROVERBS 4: 7-9.

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EASTERN STATES MISSION.

BY PRESIDENT JOHN G. MCQUARRIE, OF THE EASTERN STATES MISSION.

THE Eastern States mission embraces that part of the United States lying north of Virginia and east of Ohio, embracing within its limits about one-third of the population of the country. It was in this section that the modern Prophet was born and the Church of Jesus Christ of Latter-day Saints had its birth. It was here that the proclamation of the Truth, in modern times, was first sounded. In our present ministry we occasionally cross the trails, or notice the footprints of men, such as Brigham Young, John Taylor, Parley P. Pratt, Orson Pratt, Wilford Woodruff and many others who did yoeman service for the Church when the Gospel truths first commenced to fight their way to recognition.

During the early period of the Church history, many of the honest in heart were gathered into the fold from this section, and strong branches were built up in Pennsylvania, New York and New England, but the fierce storm of persecution that culminated in the death of Joseph and Hyrum Smith, and the expulsion of the Saints from Missouri and Illinois, also drove the Elders from this field. The doors of other countries commenced to open and more fruitful fields were found in other sections, hence this district was practically abandoned until 1893, when President Woodruff sent a few Elders here under the direction of Elder Job Pingree to try to locate and revive the scattered Saints. They found quite a number who had remained firm in the faith

through all the years of separation from their brethren. Elder Pingree was honorably released in 1895, and Samuel W. Richards was sent to take charge. The special mission given to President Richards was to meet public men, to try to allay public feeling, to write for the press, etc., as a kind of preparation for the work that was to follow. He was assisted by about twenty Elders who kept in touch with the Saints, traveled as they were led, taught the Gospel and located profitable fields of labor; but this was more of a pioneer movement, as the boundaries of the mission were not definitely fixed. There were no divisions of territory, records or reports.

In 1897 President Richards was honorably released and Alonzo P. Kesler, a young, energetic Elder who had just returned from a mission in England, was sent here to preside. The boundaries of the mission were then enlarged and fixed; the territory was divided into conferences and the working force gradually increased until, in December, 1898, there were one hundred and forty-nine Elders laboring under his direction. President Kesler was released March 11th, 1899, and William H. Smart was chosen to preside. The work had grown very rapidly during the administration of President Kesler, and it was very apparent that a more perfect system was necessary to correspond with the increasing importance of the mission. President Smart immediately called to his aid some very efficient help. Edward H. Snow, of St. George, Utah, and John M. Whitaker, of Salt Lake City, were chosen as first and second counselors respectively, and Arthur F. Burton, of Afton, Wyoming, was chosen as clerk.

I have noticed in the growth and development of the Church the peculiar fitness of the men who have guided her destiny, each one so suitable for the period in which he lived. The same thing is often manifest in the various departments of the Church. The men mentioned above seemed particularly suited for the work in hand. The mission was thoroughly organized and was soon placed on a firm financial basis. A comprehensive mission history was opened, and no pains spared in hunting important data and dates, and a very complete summary of past events was secured. The names and genealogies of the Saints were listed and arranged in convenient order; statistical records, blanks for reports, etc., were printed; plates were prepared for printing tracts and books necessary for proselyting, and everything commenced to work with the exactness and precision of a perfectly adjusted and well oiled machine. Not only was the mechanical part of the organization complete, but the spiritual power necessary to make it operate was also enthused into it by the energy, faith and spirituality of President William H. Smart and his associates in office. When President Smart was released in August, 1900, he was succeeded by Edward H. Snow, who had so ably assisted him in his labors. President Snow had little opportunity to reap a harvest or see the results of his work. He presided over the mission during the winter of 1900 and 1901, and in March, 1901, he was released and called to preside over the St. George Stake of Zion.

I received my appointment from President Lorenzo Snow and took up the work just in time to reap the fruits from the good seed sown by my predecessors. We had very marked success during the year 1901. Up to this time most of the work has been done in country districts. The converts were

scattered, and we found it quite hard to develop their faith, and the few scattered members did not add much to our prestige in the country, so we decided to centralize our forces more in the principal cities, not that we expected to make more converts, but public sentiment is manufactured in these large centers, and if we could get permanent organizations effected they would act as powerful agencies in correcting false reports; besides, the millions residing in these great cities had to be warned and we could never hope to reach them by traveling from house to house in the country.

I well remember how small I felt when I first stood on the Brooklyn Bridge and watched the stream of humanity flow by. I wondered how we could ever reach such vast multitudes. The mystery deepened as every effort at personal contact was repulsed. When we hired halls and scarcely any were even curious enough to step in and hear us, when we found most of the houses so guarded against intrusion that the doors would open just wide enough to allow the occupants to learn our business, I thought, how can a few Western boys ever make themselves heard or felt or known in a place like this where there are thousands of educated, cultured, eloquent ministers who are never known beyond the narrow circle of the few who happened to attend their church. Had it not been for the assurance that God was able to bring about his purposes, I would have given up in despair, but we kept marching around the stone walls of prejudice and indifference, blowing our trumpets and trying to do our part with a full faith that the Lord would do His, and He did not fail to do it. He has brought to our assistance most powerful agencies, and the Gospel message has been flung from the press with its ten thousand tongues and sent direct to the ears of the rich and proud, as well as to the poor and humble. During the past three years our work has been kept almost constantly before the world by the most important papers of America. Much has been said on both sides, but those seeking the Truth have had an opportunity to find it, and we can say like Paul that all people have heard the Gospel where we have been appointed to minister.

We have steadily increased our numbers, and for some time past we have been able to hold regular Sunday services in New York, Brooklyn, Boston, Albany, Philadelphia, Baltimore and Allegheny. Whenever our enemies attempt to create a newspaper sensation, the reporters immediately come to our meetings or headquarters to find something on the other side, so that the bad effect is usually counteracted. It is becoming much harder to raise a storm against our people, for the character assassins feel obliged to have at least a shadow of fact to support their assertions and facts suitable for their purpose are scarce. We have at present one hundred and fifteen Elders. Our baptisms during the past year have averaged about two to each Elder.

I can only touch on methods of work in this article, but I suppose our methods are similar to those adopted in other fields. The Elders in New York live in groups of four, they rent a small suite of rooms where they have a spare room for study which serves also as a reception room. They are supposed to study from nine to eleven a.m., meet in class from eleven to twelve, tract in the afternoon, hold meetings, or visit Saints or investigators in the evening.

We make a special effort to get our friends acquainted with each other, and

we enlarge our circle of friends and bind them closer together by occasionally giving entertainments or socials. Members can get their friends to attend an entertainment when they would not come to a religious service, but after coming in contact with the people and hearing of the faith their prejudice disappears, they grow more bold and commence to attend the regular Sunday meetings.

I appreciate the step taken by President Grant to draw the missions closer together. The missions in the past have been strangers to each other, and the only way we can become neighbors is to have a common place in which to meet and discuss questions and relate experiences. This can only be done through a mission organ. I am glad to learn that the MILLENNIAL STAR is the "mission journal of the Church." I am glad of this opportunity to introduce the Eastern States mission to the European mission and all the missions in the world, and after we have all made our debut, I trust we will discover the fact that we belong to the same family and that we will enjoy a freer intercourse in the future.

In the name of the Elders of the Eastern States mission I extend greetings to our comrades in all parts of the world.

New York, February 3rd, 1904.

A REJECTED MANUSCRIPT.

THE OTHER SIDE.

(*Concluded from page 102*).

This is an age of wide research and broad acquirements, and we will not find our Mormon countrymen very far behind in the race for all that broadens and enlightens. They have their own poets, their own artists and their own musicians. You can find them represented in the universities and in the studios, and in the conservatories of music of more than one foreign city, as well as in those of our own fair land. Wherever education and culture congregate, you will find a colony of them; and they are not unknown in the scientific and the professional world, neither are they lacking in manufacturers and financiers. The great Tabernacle organ (second to none in the country) is presided over by one of their young musicians, and the baton is wielded by one of their faith over the Tabernacle choir, which has more than once earned the wonder and applause of California audiences. It is a Mormon girl, granddaughter of one of Mormonism's great leaders, who has recently made her debut, and taken by storm one eastern city after another, charming them alike by her personality and her ability; and whose marvelous voice a conservative Boston paper has likened to that of Patti. An exploring party, sent out by a Mormon institution of learning, has only just returned after having penetrated with infinite hardship, privation and determination, deeply into the forbidden wilds of South America, endeavoring to give to the world of science and research information that is valuable and rare.

One of the remarkable things about the Mormons is, that they are a traveled people. As we meet them and converse with them, we wonder at the various phases of human life with which they seem to be familiar, and the ease with

which many of them are able to settle, for themselves, many vexed social problems. But they are either extremely modest, or foreign sojourn has become so ordinary a thing with them, that they attach no unusual significance to it; for it is only upon questioning them, or after having known them some time, that the secret of it is made known.

Ah, yes, we say, travel is a good schoolmaster, and we broaden and deepen under its discipline. But there are many kinds of travelers; the mere globe-trotter hastening from one capital to another, seeing much, but perceiving little, and resembling the woman who was asked by a friend what most impressed her in one of Germany's tourist-infested cities. After due consideration she replied, "Well, of all the things I remember with most delight, the very best were the delicious Frankfort sausages." "Ye gods and little fishes!" Frankfort sausages! If she was an American we renounce all claim to her. He who would reap lasting benefit must be possessed of the "seeing eye," and know the meaning of insight as well as sight. But if travel alone can do so much for us, how much greater value the sojourn under many skies, and amid various manners and customs, gleaning a little here and a little there, and adding daily to our lore of people and things. Not alone is this true of the Mormon man, but in a great measure true also of the woman. They have extended their itinerary to the islands of the sea, and countries oriental. They have practically belted the globe, and gathered from the rich treasures of its world-old storehouses, that which centuries have been amassing; and they bring it all and lay it at the feet of their well-beloved homeland. For they are proud of their country, proud of the flag she flies, and intensely proud of their lovely "Deseret." They are proud of their heroic men and women, brave daughters of the desert, tried and true, who laid the foundations upon which they are engaged in building a superstructure that will do lasting honor to those who suffered so much in establishing it.

A great incentive for the acquisition of knowledge is given to the advocate of Mormonism by the belief that no advancement made in this life will go for naught when death overtakes him. He will go on progressing throughout the countless ages of eternity, without the power of sin to retard his efforts, and with all the vast resources of celestial lore to accelerate his speed. He accounts for different degrees of intelligence observed in individuals in this life, by his theory of pre-existence, in which some had obtained a greater advancement than had others. He does not deny salvation to any of the human race and believes that no erring soul will be forever lost. He hopes for all his dead a chance for glorification equal to his own; and in the beautiful temples scattered over Utah, he unselfishly does for them, what is to him a work of redemption. And they are beautiful, these temples, from all points of view. The largest and most beautiful of them all is visible to the visitor to Salt Lake City, standing in the midst of the city. Its white and glistening towers, supporting the gilded statue of the Mormon angel "Moroni," come into sight long before the outlines of any other architecture. Built of native granite, at an outlay of nearly three million dollars, forty years were given to its construction and embellishment.

In all justice to these people, let us say, "We admire you for the progress you have made, the stern determination you have shown, and while we may

not agree with you in your religious tenets, we recognize you as brother Americans and co-patriots, under a flag and constitution which is broad enough to shelter all creeds and true men. We believe you when you say that plural marriage is a thing of the past, and we think the better of you for honoring ties already formed." So will we prove ourselves possessed of Christian toleration for those who dare dispute our pet theories, and place ourselves in a way to do a tardy justice. "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things" (Articles of Faith). Truly, if Utah and her people were one-half as black as she has been painted, she would deserve a fate ten times more dreadful than any that her enemies have as yet devised for her. A just God could do no less than cause the thunderbolts of His wrath to fall upon her and consume her, that the earth might be purified of her polluting influence. But how different from the awful picture do we really find her!

THE END.

MY VISIT TO THE DELFTSHAVEN CHURCH.

BY PRESIDENT HEBER J. GRANT.

ONE of the most interesting and pleasant incidents in connection with my trip to the Netherlands conference was a visit paid, Monday, 15th inst., in company with Presidents Hugh J. Cannon, Levi E. Young and Willard T. Cannon, and my daughters, Edith and Grace, to the little church at the pier of Delftshaven. It was in this church, in 1620, that our Pilgrim Fathers assembled, and in fervent prayer supplicated our Heavenly Father prior to embarking upon the *Speedwell*, for North America, via England. A number of the Netherland Elders met us at the church and we enjoyed very much looking at the Bible from which the Pilgrim's pastor had preached, stepping into the pulpit where it is claimed instructions had been given to them. We were interested in a copy of a painting entitled, "The Pilgrim Fathers holding their first meeting for public worship in North America, Sunday, January 21st, 1621." In this picture there are thirty-four people, the first named being William Brewster; the second, Captain Miles Standish; No. 14, John Alden, and No. 15, Priscilla Mullens. We purchased from the kind lady in charge of the church, unmounted photographs of the church and of this painting. Also purchased an extract from the *History of Delftshaven*, by F. J. Kleyn, which reads as follows:

THE PILGRIM FATHERS.

On the 22nd July of the year 1620, the pier of Delftshaven was crowded with people. A vessel was riding at anchor, the *Speedwell*, waiting for a large number of passengers. A severe Act of Parliament, which had been passed in 1592 (in England), caused a cruel persecution of the so-called Puritans.

Many of them fled to the hospitable Netherlands, and having settled at Leyden, they chose for their minister the Rev. Robinson, belonging to their own church and residing in this country since the year 1607. They gloried in bearing the name of Pilgrims. Their stay at Leyden lasted twelve years. As for religious freedom and toleration they rejoiced in favorable circumstances, the municipal government having not the slightest

reason to complain of their conduct; but they had hard work in providing for their sustenance. The fear of being pressed for the military service, on account of the war with Spain, and the painful feeling of exile, made them resolve on founding a colony in America. A vessel was bought and lay ready to sail on the above-mentioned date. The whole congregation, a part of which was to leave for America, and the rest had to stay behind, waiting for a subsequent opportunity, was assembled on the quay. The inhabitants of Delftshaven beheld the scene, which should never be forgotten. This scene of parting was touching, but first the Rev. Robinson kneeling down, sent up a fervent prayer trusting to the Lord and the Word of His Grace the members of His church, hoping to follow them before long. Once more embracing each other they bade farewell, for many of them the last on earth, and the *Speedwell* weighed anchor, steering to Southampton, where another ship, the *Mayflower*, was waiting to accompany them to America. They arrived safe and sound and founded New Plymouth.

This seemingly unimportant event is one of the most momentous in the history of the New World. By this fact one of the most prosperous colonies, nay the mightiest State of the New World was founded. The day on which the *Speedwell* weighed anchor before Delftshaven is to be considered as the day on which the first light glowed of that gigantic Republic, now called the United States of North America.

In thinking of the mighty republic of the United States and of the departure of the Pilgrims from the shores of Holland, one is reminded of Cowper's hymn "God moves in a mysterious way His wonders to perform." President Willard T. Cannon conversed in Dutch with the kind matron in charge, whose face reminded me very much of some of the benevolent Quaker faces which I have seen in Philadelphia and other parts of Pennsylvania. He asked if there would be any objection to our singing. The answer was "no," and we all joined in singing "We thank Thee, O God, for a Prophet," after which my daughter Edith sang "The Flag Without a Stain." I noticed that the face of our good Dutch lady brightened up when the last lines of each verse were reached, "O My America!" and at the end of the song she said "'Merica, 'Merica." One of the brethren remarked that this lady had a regular "Mormon" face and that we should try and convert her to the doctrines of the Gospel. I had thought the same thing prior to hearing this remark.

While standing in this little church at Delftshaven I was as strongly impressed as ever in my life that God controls the destiny of individuals as well as of nations. In recalling the saying in the Book of Mormon that America is a land "choice above all other lands," I felt grateful for the inspiration which directed the Pilgrim Fathers to leave the hospitable shores of Holland and seek homes in the New World. My visit to the church increased the desire which I have for myself, as well as for all mankind, that the inspiration of the Lord may control and direct my actions through the journey of life.

The price of admission to the little church is twenty-five cents in Dutch money, or ten cents in American. The one thing which surprised me the most was to find from the book in which visitors register, that there are only a very few who visit this place, which to all Americans, it seems to me, should be little less than sacred. I confess freely that this is the one spot above all others in Holland which had the greatest fascination for me. The second spot of interest would be the place where the Peace Congress was held, but I was so crowded for time that I did not get a chance to visit The Hague. Some of our party had that privilege, a pleasure that I look forward to enjoying at some future date.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 25, 1904.

EDITORIAL.

EFFECTUAL PRAYER.

PRAYER is the thermometer by which the spiritual condition of an individual may be guaged. It is the tangible evidence of the relationship existing between man and his Father in heaven. It is the response of the human heart to the silent influence of the Holy Spirit—that influence which is both the cause and the result of a cry, as old as man and yet eternally new, "Lord teach us to pray."

President George Q. Cannon says: "There is a happiness which the servants and Saints can have that is not of earth, and that is not in the least dependent for its existence upon the possession of food, raiment or any earthly thing." This happiness is the direct result of prayer, not necessarily of audible prayer, but of secret prayer—the communion of the spirit that characterizes the true Latter-day Saint. Although the wisdom of God may sometimes deny that which mortality in its weakness and lack of judgment craves, nevertheless the very act of prayer keeps the heart in perfect condition to receive the inspiration of the Holy Spirit, a condition of happiness, of perfect faith. Herein is found the great joy in the Gospel, the peace that passeth understanding.

Some, because they do not see the immediate result of their petitions, deny the efficacy of prayer. In such the very spirit of prayer is lacking. Acceptable prayer implies submission to the divine will, whatever the answer may be. More than that, he who prays with perfect faith has a testimony that the Father will answer the prayer in a way that will be for his best good. It is only a doubting Thomas who thinks that, because God does not answer prayer in the manner and at the time desired, there is no one who can hear and answer prayer; only "the fool hath said in his heart there is no God."

Acceptable prayer follows faith, rather than faith prayer. To make the desired answer a test of one's faith is equivalent to the seeking for a sign. It is an old saying that one who is converted by a sign must be kept by a sign. So he whose faith rests only on an answer to prayer will be very apt to apostatize whenever the Lord sees fit to refuse his petition. Prayer is a test of faith. He whose prayer is the soonest answered has no need to exercise the persistent pleading that begets childlike faith. Often the most implicit confidence and the greatest blessings follow prayers that, from a worldly point of view, are unanswered. The Lord has seen how the heart of His child has

gone out toward Him and, in return for the wish ungranted, has given blessings unsought, and almost beyond man's power to realize.

The spirit of prayer must be cultivated. When one is first converted to the Gospel he rarely enjoys the constant companionship of the Holy Spirit. At intervals he feels the sacred influence and desires His presence more often, until, if faith, works and desires all combine, the heavenly Guest abides with him and he becomes a Saint in very deed. It is the same way with prayer. As we learn what it is to pray, our hearts are lifted in constant prayer and our spirits are always in an attitude of expectancy for that which the Lord wills to bestow upon us. It is when the child of God is in just this condition that his prayers are the most efficacious. He knows for what to pray and how to pray, and he has a testimony as to the result ere ever the thought is framed in words. Spasmodic or intermittent prayers often fail of their purpose because, in themselves, they are an indication of the inconstant mind, now hot, now cold, and yet more frequently lukewarm, from which they have their origin.

The effect of prayer in the home cannot be over-estimated. As a rule the praying man is one who first learned to pray at his mother's knee. While family devotions cannot take the place of secret prayer, they are essential to the spiritual development of the well-ordered home; nor can the head of a family rightly claim to be a Latter-day Saint, unless he acknowledges daily, in the presence of his family, the blessings which he receives from the Lord, and in humility expresses the desires of his heart in righteousness. The Holy Spirit will not dwell in a prayerless home. He would be an unwelcome visitor. How can a father or mother who neglect this duty consistently seek the ministration of the Elders, and call upon the Lord to heal or protect or provide in time of trial, sickness and want? It is only those who live their religion that can claim its blessings. Parents who pray with and for their children receive such confidence and love from those children as can be obtained in no other way, and the influence of family prayer goes outside the family circle. It makes a man a better friend and a better neighbor. Its protecting environment is about him by day and by night; its echoes keep him in the path of duty. Drawn nearer to his Father in heaven, his soul is filled with love for his brother man, and in his heart is born the secret prayer that becomes the most potent factor for good in his life.

All too little do we value the privilege of prayer—the privilege that lifts us out of the care, the worry, the struggle, the temptations of everyday life into the eternal sunshine of the Master's favor; the key that unlocks for you, for me, for every faithful heart, the very gates of the celestial kingdom.

"For so the whole round world is every way
Bound by gold chains about the feet of God."

A SUFFICIENT ANSWER TO "JOSEPHITES."

It is contrary to "Mormon" principles to attack any other church, creed or religion. "We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." The mission of those who preach the Gospel is to build up, not to tear down, and the reward of leading souls to a

knowledge of the truth is in itself sufficient to overbalance all falsehoods, slanders, calumny and malice that come to every Elder who is doing his duty, just as persecution and death itself were earth's tributes to the Savior of men.

Occasionally, however, it becomes necessary to correct mis-statements, and to place matters in their proper light before the Saints, so that they, for themselves, may know how to answer arguments that are brought to bear against the Church of whose divine origin they have already a testimony in their hearts. There is an organization, that sprang into existence some years after the martyrdom of the Prophet Joseph, an organization conceived and founded by those who had apostatized or been cut off from the Church of Jesus Christ of Latter-day Saints, that is sending missionaries into the world, not so much to preach the Gospel as to work injury to Zion's interests. Their great effort is not to convert mankind to the principles of the Truth, to build up the world in faith and in a knowledge of God. All this is secondary to the tearing down of the work of the Lord as established in these last days.

The question is often asked why the Elders do not debate and argue with those who represent the Re-organized or "Josephite" church. Revelation gives sufficient warrant for refusing to do so. When God cast Satan and one-third of the host of heaven out of the Celestial Kingdom, did Michael and his angels stop to debate the question with them? They had no need to do so. They held the vantage ground, and all the vile threats, the vindictive curses, the specious arguments of Satan and his fellow-comrades could not change the result. To-day the holy Priesthood and the Latter-day Saints hold this same vantage ground against those, a majority of whom they have cast forth from among themselves for wickedness that cannot be tolerated in the true Church. With such there is no need of argument or debate. They have been cast out and the "great gulf" is fixed. In saying this we do not deny that there are many sincere, pure and honest souls that have allied themselves with the Re-organized church, and not infrequently these become convinced that they have made a mistake in so doing, and seek admission into the true fold.

Many of the stories, that are given out as authentic history by the "Josephite" preachers, come up with perennial regularity, and it is well that the readers of the STAR should have an answer ready for them. So we reprint from *The Improvement Era* an article from the pen of Elder B. H. Roberts, entitled, "A Sufficient Answer to Josephites," and we commend it to the careful consideration of our readers, be they Saints, investigators, or those prejudiced against the work in which we are engaged.

W. M. W.

THE headquarters of the Leeds conference has been moved to No. 8, Carlton Place, Great Horton Road, Bradford.

PRESIDENT JOHN G. MCQUARRIE, of the Eastern States mission, writes that President Francis M. Lyman and party remained in Boston on Sunday, January 24th, and addressed the regular meetings of the Saints in that city.

RELEASES.—Elders Elias W. Crane, of Liverpool conference, and William Purt, of Norwich conference, have been honorably released, the former to return home at his pleasure, the latter to return March 17th, per s.s. *Cretic*.

DEPARTURES.—The following named missionaries, accompanied by nineteen emigrating Saints, the company in charge of Elder Henry R. Coulam, sailed from Liverpool by the s.s. *Cretic*, February 18th, 1904. From Great Britain—David L. Rees, Henry R. Coulam, Thomas Taylor, Charles M. Stayner, Henry Bartholomew, Mark A. Coombs, John H. Hill, William T. Stillwell, Margaret Thurman, Diana Bean, Thomas L. Cox, Henry L. Edwards, Samuel R. Winn. From Germany—Heber Q. Hale, Henry H. Hoff, Jr., Ammon S. Brown, James A. Webster, John Ranzenbergen, Carl Gessel, William Hanks, Ernest P. Hendrichson. From Scandinavia—Christian Hansen, Elias S. Larson, Adolph Jensen, Stephen C. Christensen. From the Netherlands—Henry P. Kleopfer, William A. Keele, Jr., Gerardus C. Bernards.

NOTES FROM THE MISSION FIELD.

A SPECIAL meeting of the Leigh branch, Manchester conference, was held on the evening of Wednesday, February 17th. There were seventy-five Saints and investigators present, and the meeting was addressed by Sisters Diana Bean and Margaret Thurman, both of Provo, Utah, who have been laboring in the London conference. The Leigh branch is the youngest in the conference. It has an interesting Sunday school, and regular meetings are held every Sunday and Tuesday, at which there is an average attendance of about forty. Much good will doubtless result from the effective manner in which the Gospel was presented by Sisters Bean and Thurman. After the meeting refreshments were served and a social hour was greatly enjoyed. The sisters sailed for Zion the following day, on the s.s. *Cretic*. Elder H. L. Edwards, who opened the Leigh branch, was a passenger on the same vessel.

ELDER LOFTER BJARNASON, of Winter Quarters, at present in charge of the work in Iceland, writes from Reykjavik as follows: "On account of rough weather Elder Thorderson and I have not been able to do much tracting. Last week, however, we spent two days in Hafnafjörd, a neighboring village, and placed a tract in every house, and have been half promised the use of a hall if we wish to hold a public meeting, which we intend doing in the near future. We are not making many converts, but we are making a host of friends and many are investigating. We are treated with kindness and hospitality as a rule, yet we find a great deal of indifference on the part of the people. We have recently published a tract of thirty-two pages, translated from 'A Friendly Discussion upon Religious Topics.' This tract we feel will do much good, as it presents the facts in a very interesting manner."

A DISTRICT meeting of the Lowestoft branch, Norwich conference, was held at the Latter-day Saints' chapel, Chapel Street, February 21st. There were present President Darwin R. Harris, and Elders William Purt, Franklin P. Foster and Nis C. Christiansen, Jr., and a good attendance of Saints and investigators, all of whom enjoyed a rich out-pouring of the Spirit. Fifty years ago the chapel was built by Elder Samuel Neslen, Elder Foster's grandfather, for the use of the Saints, some of whom still reside here, and bear strong testimonies to the truth of the gospel.

The weather being exceptionally favorable a successful street meeting was held. "O my Father," attracted the attention of about five hundred people, to whom the Elders had the privilege of delivering the message of salvation, also, of announcing a Book of Mormon class which was organized for the benefit of the public. The Elders are gratified with the success that they are now having and hope it may continue.

GOOD NEWS FROM SCANDINAVIA.

PRESIDENT SKANCHY'S report for January is very encouraging. The Elders, except one, are all well and have been very active. The work of the Lord is steadily progressing. In some places the ministers of the Lutheran State Church have been trying to hinder Elders, but as has been often the case their schemes have been turned to our good and to the advancement of the work of the Lord.

New fields of labor have been opened, and late in the fall eight Elders were sent far up into northern Norway, near the 72nd parallel to the sea-port towns of Ranen, Bado, Tromso and Vardo. Their reports are very promising. The two lady missionaries, who were appointed to labor in Trondhjem conference, went in company with the Elders up to Vado, where a branch was organized, and ten persons were baptized in one month. The Lord assisted the sisters so that they had great influence among the people.

At Bergen there were sixteen baptisms last month. The town of Aalesund, on the west coast of Norway, was entirely destroyed by fire on the night of January 23rd. About eleven thousand people were rendered homeless. Help was at once sent from Denmark, Sweden, Germany and France. The town was built on a peninsula, with the sea on three sides and a high mountain on the other; consequently there was no chance for retreat. There has been considerable suffering from cold and exposure. The forty Saints who composed the Aalesund branch lost everything they owned. The two Elders who have been laboring there, have also lost all their possessions. The Saints in Bergen and in Copenhagen have gathered donations to assist their unfortunate brethren and sisters in Aalesund.

In Copenhagen everything is in a prosperous condition. The meetings are well attended, and the audiences are composed of highly intelligent people. The fine baptismal font is frequently used. The best of feeling exists among the Elders and Saints.

CONDITION OF THE TURKISH MISSION.

PRESIDENT J. WILFORD BOOTH, in sending his report for January, writes from Aleppo, as follows:

"At Zara there is one native Elder, Hagop Gagusian, who has charge of the branch. I think there are two Priests, one Teacher, one Deacon and about twenty members. As they send their children to the Protestant school, their expenses are not so great as at Aintab, and their tithing comes nearer meeting their requirements for rent and poor account.

"At Aintab, since I came, the tithing has increased monthly, very remark-

ably until January 1st. Since then I have not a report. We have no native Elder there, but I think one should be ordained and made president of the branch. There are five Priests, five Teachers, two Deacons and about fifty baptized members.

"In Aleppo we have a branch with two local Elders, two Priests, five Teachers and twenty-five members. The tithes are far below the needs, as we have some very poor people here. Since my arrival I see several new names on the tithe list. When I tell you the tithing of one man, whom I believe to pay a full and honest tithing, amounts only to $7 a year, and many earn much less than he does, you will get an idea of the poverty and scanty living that our poor Saints are accustomed to, and they are no worse off than the average people of the cities.

"We now have five Elders and one sister in this mission. Three of these missionaries are learning the language, which leaves us with a small force. We cannot go from house to house as in Europe and America, for the reason that men are not allowed to enter the homes of a large class of people here without first sending word, so that all the women may hide away. So we have to trust largely to people coming to our home to talk with us. I could not consistently get into six homes, outside the Saints' homes, in six months while in Zara two years ago. We occasionally get an invitation to Christian homes, but so far we have not adopted any system of visiting. We want to get at it just as soon as we can.

"We are giving out a few tracts and preaching the Gospel to a very few people just now, as in this city the popular language is Arabic, and I talk Turkish, and our tracts are printed in Turkish. The Teuscher Brothers are in Jerusalem, doing a good work, though how many conversations they have had, or tracts they are using, I cannot now report. Our indoor meetings are held three or four times per week. At these there are often a few visitors. The tithes are less than sufficient to supply the needs of the poor. Many of the Saints are out of work, and the carpet industry is only a small aid among them all. I have been waiting for a report from Zara for two months to make up the yearly report of the mission.

"My time is divided among the several duties of the mission; teaching the Saints, preaching to visitors and to whoever we can get to listen to us on the streets in crowds of two or three. Street meetings are not allowed.

"Since returning I find a great change in the feelings of many of the leading people toward us. We can talk with and are invited to the homes of influential people, and I feel that there are good prospects for the future. The financial side of the mission, or rather the impecunious condition of the Saints, requires much of one's attention. It is necessary to labor hard and long with the Saints to keep them in line of the Gospel under these trying circumstances."

"SELF-HELP is the only help that will make strong, vigorous lives. Self-reliance is a great educator and early poverty a good teacher. Necessity has ever been the priceless spur which has called man out of himself and spurred him on to his goal. Grit is more than a match for almost any handicap It overcomes obstacles and abolishes difficulties."

A SUFFICIENT ANSWER TO "JOSEPHITES."

BY ELDER B. H. ROBERTS.

THERE is in existence, with headquarters at Lamoni, Iowa, an organization known under the title of "The Re-organized Church of Jesus Christ of Latter-day Saints." Joseph Smith, the eldest son of the prophet Joseph, is the president of this organization, and it is commonly called the "Josephite Church." The chief characteristic of this organization is its opposition to the Church of Jesus Christ of the Latter-day Saints, and the bitterness of its leading officers toward the people of Utah. The cause of this bitterness it would be difficult to point out, unless it is to be accounted for in that hatred which comes into the hearts of men against the truth; and they know not why, and perhaps not whence; but they feel its power, yield to its influence, and so fight against God. The opposition of this "Josephite" institution to the Church may be said to be based upon the following grounds:

First, they hold that Joseph Smith, the president of their organization, of right, should have succeeded to the presidency of the Church organized, under God, by his father; and this for two reasons: first, because, as they allege, it is his birth-right; and second, by virtue of an ordination to that position which they affirm he received from his father before the latter's martyrdom; and they hold that Brigham Young and the whole quorum of the Twelve Apostles were guilty of a usurpation when they assumed the presidency of the Church after the death of the Prophet Joseph, and subsequently organized the First Presidency of the Church and set in order all the affairs therof;

Second, they hold that the whole Church was rejected by the Lord, with their dead, because, as they allege, the temple at Nauvoo was not completed within a time specified by revelation;

Third, they allege that in leading the people to the valleys of the Rocky mountains, and making this far west the gathering place for the Church, President Young and his associates set aside and violated the law of God which appointed Jackson county, Missouri, as the gathering place for the Church; and that in leading the people to Utah the Twelve led them astray;

Fourth, they affirm that these usurping leaders when once established in Utah taught false doctrines and caused the people to worship false gods, and go into divers sins;

Fifth, they insist that Brigham Young and not the Prophet Joseph gave the law of Celestial Marriage; including the doctrine of plurality of wives, to the Church; and that by introducing the doctrine the presiding authorities in Utah led their people into whoredoms, and such wickedness that they were properly a reproach to the work of God in the earth, and, indeed, no longer God's people. They had become, concerning the faith, reprobate; concerning the favor of God, outcasts; concerning the Gospel, apostates. From their standpoint the Saints are made up in two classes, usurping leaders and a deluded following. The latter they graciously affect to pity, the former they denounce with a vehemence that might be alarming if it were not impotent. In a word, the "Josephites" hold the Saints to be apostates, and the Church rejected of God, and that from the days of Nauvoo.

Technicalities and details aside, this is the attitude of the "Josephite" organization towards the Saints and the Church; and it is to this attitude that this paper is to give a sufficient answer, one that in the judgment of the writer will cover the whole ground of controversy, and be complete. An answer, in fact, that will be God's answer to these calumnies. And though it cannot be hoped that it will close the mouths of those who have schooled themselves even "though vanquished to argue," it is believed that it will be sufficient to satisfy the honest in heart that believe that Joseph Smith, the prophet, was an inspired servant of God; and it is also hoped that it will supply the brethren traveling in the ministry, and who occasionally meet with the objections urged by "Josephites," with material to expose the falsity of those things which are charged against the servants of God and the Church of Christ.

It is necessary to say that "Josephites" profess a belief in the prophet Joseph Smith; that is, they profess to believe that he was a prophet and servant of God, divinely inspired to teach the Gospel and establish the Church of Christ on earth. It is this fact of the profession that will give force to the answer to be made here. It should also be said that the facts to be stated before we reach the point of argument may, at first, seem to have but little bearing on the subject, but a patient reading of them is essential to the force of the argument.

In the journal of William Clayton, under date of May 18th, 1843, is the following entry, relating a conversation that took place between Joseph Smith and Stephen A. Douglas at the house of Sheriff Backenstos, at Carthage, Illinois:

"Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington City, and his application in behalf of the Saints to Mr. Van Buren, the president of the United States, for redress; and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you'; and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'

"The Judge listened with the greatest attention, and then spoke warmly in deprecation of Governor Boggs and the authorities in Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished.

"President Smith, in concluding his remarks, said that if the government, which receives into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and 'I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the highminded patriotic framers of the Constitution of the United States to hide their faces with shame. *Judge, you will aspire to the presidency of the United States; and if you even turn your hand against*